

The ANSGAR LUTHERAN

JUN 16 1966

THE WEALTHY PAUPER

By M. Jorgensen

Poor rich and the rich poor

Have you not noticed that there come people, who are rich and becoming richer while they make others poorer?

Perhaps you know of some absentee landlords, how they are getting richer while the farm land is getting poorer and so are the farm hands and the rent farmer.

English current history we know of an industrialist who accumulated a large fortune, while his employees did not receive a fair wage.

When the wealthy industrialist died he left all his fortune to his daughter. But this is what the daughter did: she insisted, this is my money! It belongs to you, I have worked under my father! The large fortune was distributed among all the workers in the industry.

Of course, there are people who are rich but make others poorer. While there are people who are poor but make others rich, there are also people who are poor but make others rich.

George Washington Carver, the black-born negro, who became a naturalist, even a genius, in developing the peanut plant, was poor but made many rich. He had attractive offers to teach at wealthy universities but decided to stay among his people and to teach at the Tuskegee Institute. As he remained poor he made others rich. For he taught the people of the South, the

colored people in the first instance, to care for the soil and to grow profitable crops.

Some of them who are poor but make others rich have this ability about them because they are followers of the Lord Jesus Christ.

Of Christ Himself we read: He was rich, yet for our sake He made Himself poor, so that by His poverty you might become rich.

In our text the apostle writes of himself: "We are . . . poor, yet making many rich" or as it reads in another version: "I am . . . a pauper but the means of wealth to many." 2 Cor. 6.

And what was the nature of the wealth, which Paul as a means or a channel brought to many?

It was his view of God: The wrath of God is revealed from heaven against all ungodliness and the grace of God is revealed in Christ Jesus!

It was his all-inspiring vision: At the name of Christ Jesus every knee shall bow, in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

It was his way of living. This is what he wrote about his manner of life: I do not run aimlessly, I do not box as beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

We notice, then, that there are two kinds of riches. There is the kind which is represented by hold-

ings. And there is the kind of riches which is found in personalities and expressed by unselfish leaders and consecrated servants of God, who are determined to live so as to please God and to be forever blessed in communion with him. These are truly the rich poor!

The secret of making others rich

How can a pauper be a means or a channel of wealth?

You know what it is to be a pauper. It is a person, who depends on charity!

There are many who depend on charity, the charity of society.

There are others who depend on the charity, not of society, but of God.

Paul did not depend on the charity of society. He was a scholar of no small ability. Also, he must have been a very capable tent maker, a sort of house builder in his day.

But before God he was a pauper. He depended on the charity of God! By the grace of God Paul was what he was. He was assured that God's grace was sufficient for him.

Before Paul writes of himself as "a pauper, yet a means of wealth," he wrote: "I appeal to you, too, as a worker with God."

In Paul's sin and wretchedness, God's grace was offered and accepted as a remedy.

In Paul's weakness, God's power was made manifest.

In Paul's poverty, God's riches were overflowing.

Paul had identified himself with God. God's cause was Paul's cause. Paul had gone through his Gethsemane, the very place where man's

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News and Notes

Augustana Again. We refer to an article on pages 7-8 by Dr. S. E. Engstrom, which he hopes and requests be printed in other Lutheran papers. We act on his request, and we naturally must answer his article, which we have done in our editorial pages. We also hope that the Lutheran Companion of the Augustana Church will print our answer to Dr. Engstrom.

Lincoln, Nebr., (Pastor James Olsen.) A new activity for men is being tried at Our Saviour's Lutheran Church in Lincoln during the Lenten season. Believing that the men of the church need the inspiration and fellowship which comes from meeting together, a series of five "Lenten Breakfasts for Men" were arranged. Breakfast meetings were planned because experience has shown that free evenings are at a premium.

The breakfasts are under the sponsorship of the Board of Deacons and are held at the Y. M. C. A. each Monday during Lent, from 6:30 to 7:30 a.m. The response has been gratifying and it is planned that this will become an annual activity.

The program includes three brief talks each morning. Pastor Alvin Petersen, Student Pastor at the University of Nebraska, is speaking on "The Meaning of Lent"; Pastor James Olsen, local pastor, has as his theme, "Christianity, a Man's Religion," and five laymen are speaking on "The Christian and His Vocation, His Government, His Neighbors, His Home, and His Church."

A sound system is being installed in our church, as a memorial to the memory of Mr. and Mrs. Sam Petersen, long-time members of our church. Mrs. Petersen passed away December 5, 1954, her husband preceding her in death in 1950. The Lutheran Guild is adding the necessary money to memorial gifts given in memory of Mrs. Petersen in order to make this memorial possible.

The Petersen home in Lincoln was always open, particularly to students at the University and immigrants. There are many within our synod who remember with fond memories the hospitality and friendship of this couple. Their prime interest and concern for over half a century was in the church.

At the annual meeting it was pointed out that during 1954 our baptized membership increased 40%, from 205 to 288, and our Sunday school enrollment increased 56%, from 98 to 153. For this we are humbly grateful to God who has so richly blessed us. Contributions have also increased during the past year. The income for the Current Fund (exclusive of subsidies) increased from \$3,014 to \$7,699 and for the Benevolent Fund from \$924 to \$1,580. The proposed budget for 1955 is close to \$12,000. It is our aim to be self-supporting as far as pastor's salary is concerned, at least by 1957, the year of our Diamond Jubilee.

An Evangelism Committee of five, working under the Board of Deacons, has now set up a year-round program of evangelism for our congregation. Two distinct programs are in operation. To keep in contact with members of the congregation, the city has been divided into nine zones with a husband and wife acting as captain. Besides supervision of their zones, these captains are responsible for two visitations a year, pre-Lenten and pre-Evangelism Mission in the fall. To keep in contact with newcomers and non-members, volunteer couples meet once a month for a visitation night. A pot-luck supper is served at 6:00 p.m., followed by instruction and prayer. The visitors then go out and return at 9:30 for a report session. We are confident that this program of lay visitation will continue to bear fruit as it has in the past.

Council Reaffirms Stand Against U.M.T.

Protestant and Orthodox churches remain firm in their opposition to any system of permanent universal military training for the nation's youth, holding it is contrary to the American heritage as a free nation under God.

The 30 cooperating communions of the National Council of Churches in reiterating this position last week also made clear the importance of upholding "the hands of the leaders who are seeking to reduce tensions among the nations." The resolution approved by the Council's policy-making General Board in Chicago did not pass judgment on current proposals now before the House Armed Services Committee.

The UMT resolution reaffirmed ac-

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★ REMINDERS FOR LENT

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★ 1. Attend the special services in your church.

★ 2. Read the story of Christ's suffering during Lent.

★ 3. Take a friend along to church during Lent.

★ 4. Give your pastor the name of some unchurched family.

★ 5. Give a special sacrificial gift to the kingdom of God during Lent.

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tion taken in 1952 by the National Council when other legislation was under consideration. The church have supported adequate defense measures to meet military emergency. The opposition has been to perpetuity of the system of military recruitment.

Warn Against Haste on Indian Citizenship

The federal government has been urged to heed a "go-slow" admonition of the churches in facilitating the long anticipated transition of the American Indian from status as a ward of government to full citizenship legislation. The churches have urged that the government constitute a "program of abandonment."

The National Council of Churches "deplores the haste with which Congress has enacted legislation to terminate federal trusteeship and service for American Indians who instead of being a 'vanishing race' now number more than 400,000. Instead it urged planning on a cooperative basis of the federal, state and local governments, the Indians and voluntary agencies.

In urging the action taken by the General Board of the National Council of Churches, Dr. (Purd E. Dietz, chairman of the Division of Home Missions, warned that the effect of the hasty action in many cases "will be to make the Indian a public charge and put him on the relief rolls of states and local communities. While the churches are in accord with the government's hope of providing full participation in normal community life for the Indian, do not forget that we have failed to provide the education and means which he could prepare himself for such participation."

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for dress, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, by the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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Spencer, Iowa

Editorials and Comments

The Forward with Christ Appeal a Success

visited Blair March 8-9. The Home Mission Board was in and the Church Council met. We had a chance to talk with most of these men who came from coast to coast. We had a great experience to meet with them and have them share their faith with us.

Forward with Christ appeal is already a success because of their faith.

Our visitors will come to you in the name of Christ and we will come and follow me, and our people will, like the disciples of old, respond and follow.

Let us all enter into that spirit, and we shall all rejoice and thank the Lord.

AUGUSTANA AGAIN

Dr. S. E. Engstrom of the Augustana Lutheran Church has written an article in the Lutheran Companion, March 2nd, 1951, in which he pleads for a new review of the present merger negotiations of the four bodies, the American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. It will be recalled that the Augustana Lutheran Church in 1952, after two years of cooperation, decided to withdraw from the present merger movement, unless it was agreed to all Lutheran bodies of the land. Augustana also stated that the subject of ecumenical relations be discussed. Dr. Engstrom does not present anything new in his article, so we reprint on pages 7-8, so we shall not again go over the ground which led up to the present merger movement. We are simply inquiring into the real reason why Dr. Engstrom wants the present merger movement reviewed. It is on the way, why ask the committees to stop and wait for new instructions? What is the motive of this plea?

Let us be frank. No important new development has taken place in American Lutheranism since 1952. The only reason Dr. Engstrom can have for wanting the present negotiations reviewed, is that he wants the four-way merger to be a four-way merger; in other words he wants Augustana to be a part of the merger. It seems to us that this can be the only motive. But if this is the motive, why all those irrelevant points in the article? They serve to confuse the Augustana members and other people too.

Augustana wants to be with us, she only needs to say she would be happy to see Augustana back with us. All Augustana needs to do—we are, of course, speaking only for ourselves—is to say that she accepts the United Testimony of Faith and Life and then come in and continue on the way where we are right now.

Since Dr. Engstrom's article presents nothing new as far as Augustana is concerned, we shall simply say a few things and ask a few questions.

Augustana seems to imply that we four merging bodies have taken a "holier than thou" attitude towards other Lutheran bodies of the land. We even refrain from talking to them.

On the other hand, Augustana has taken the real Christian attitude. It is willing to talk to everyone.

Well, we suppose that we are guilty of thinking that our point of view is the right one. But suppose we look at the present merger plan from the point of view of a couple planning to get married. There is no other reason for their being together than love. They may not be able to tell why they are together, but they do believe that they are meant for each other.

Let it be said right here that this is our viewpoint of the four-way merger. We do not believe that any other member of the Lutheran family is serving God by trying to force us with our wedding plans. We do not believe that anyone, least of all Augustana, can show "just cause why we should not be joined in holy wedlock."

We may think a great deal of the other bodies. We all have a great admiration for the United Lutheran Church for its roots back into our colonial history. We also have a great respect for the Synodical Conference, the Missouri Synod, with its clearcut conviction and its driving force.

But there are so many factors that go into making a successful marriage. There are questions of age, race, background, family commitments and many other things. We have said it a number of times that we believe that all Lutherans in America, must and will get together someday, but it takes time to grow together. We believe very firmly that the present merger movement is a step in the direction of ultimate Lutheran union in America.

We admit that we may be wrong in our point of view. But is it not possible that Dr. Engstrom can be wrong, that Augustana can be wrong? Is it only the four merging bodies that can be wrong?

Dr. Engstrom suggests that we sit down and talk the whole problem over again. We may gently ask him what right he has to barge in on some lovers who otherwise are behaving decently. Does he feel like a member of the family who has not been asked about the plans? And why should he feel that way? Augustana was invited from the very beginning. She hesitated, and then she came in and helped us formulate the United Testimony. Then she withdrew again.

We suppose that Dr. Engstrom will say that this was all for the good of Lutheranism in America. We do not question this motive. But we also have the right to ask Dr. Engstrom, if he does not think we are interested in the welfare of Lutheranism in America.

Dr. Engstrom wants us to sit down and talk some more. We did much talking from 1930 till 1950. Some people got rather impatient with talk and demanded action. Why is this action now wrong? Why return again to the talking stage?

Before we go on, let us state that we agree that we Lutherans must continue to talk. We hope to be able to have many friendly and fine talks after the merger is completed. In this way we shall grow together. But we ask Dr. Engstrom if he will not admit that it is unrealistic to start to talk merger with the other Lutheran bodies right now?

No matter how ardently Dr. Engstrom may love the Missouri Synod and want to marry her, we are rather certain of the answer he will receive if and when he poses the question. It would not even be fair to ask the Missouri Synod to merge with us now. We know her position and her historic development. The only good reason, which is a bad one, we could have in asking Missouri Synod to join in the present merger negotiations, would be to have her refuse. When we know that she is compelled to refuse us, would it be right and Christian to ask her?

We are also accused of ignoring the other smaller synods in the National Lutheran Council. Well, we started to talk merger in 1948, and it was never a secret affair. If there had been the slightest interest on the part of these groups, we feel that this interest would have been made known to us. We believe Dr. Engstrom will admit this.

Then we come to the United Lutheran Church. Why is she not asked to be in the merger? Let us admit that even though we love U.L.C.A. very much, and that we have a great admiration for her present president, Dr. Franklin Clark Fry, she does present certain problems in the general picture of American Lutheranism. These must be solved before we can talk merger. Here is one point. We do not have pulpit and altar fellowship with the U.L.C.A. We may have selective fellowship, but we do not have full pulpit and altar fellowship.

Here is another point: The U.L.C.A. permits its pastors to join the lodges, the four negotiating bodies do not. And Augustana has also been opposed officially to have its pastors join the lodges. We are sure that the U.L.C.A. will change this policy someday, but until she does, how can we talk merger with her?

Why does Dr. Engstrom not use his energy in trying to convert the other bodies to the point of view of the four groups? Why does he want to make it appear that we are the culprits and that Augustana and the others are the good boys?

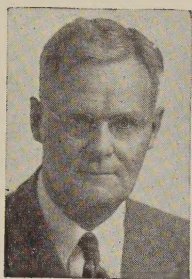
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*Fifth in a Series of
Lenten Meditations*

The Fifth Word From the Cross

"I thirst." John 19:28

By DR. PAUL C. NYHOLM



One of the striking things about the Passion Story is that all the Gospel writers have told it in such a manly way.

There is not a trace of sickening sentimentality, nothing at all of sensational style, no attempt whatsoever to describe in detail the senseless injustice, the painful torture, the gruesome horror. The whole account is reported in an almost factual, objective way. Only between the lines one senses the grief-stricken astonishment and the deep love and sympathy of the authors.

Most good art is simple. The Passion Story is told with great restraint of sentiment but we are far more gripped by the Gospel writers' plain and simple words than we ever would be by any flowering eloquence deliberately aiming at producing a flow of sympathetic tears. The terse yet so tender and touching statements impress us deeply. Take for example the brief words in Luke 23:33: "And when they came to the place which is called The Skull, **there they crucified him, and the criminals.**"

No descriptive adjectives, no elaboration, not the least betrayal of the writer's feelings! But don't you sense that Luke was deeply moved when he wrote these words? And don't they convey to you that this incredibly unjust and cruel treatment of the Son of God was performed by perfectly pitiless enemies of the Savior of all mankind? "They crucified him, and the criminals." They did it in the same perfunctory, indifferent manner in which they had crucified so many others, without making any distinction!

In a striking and beautiful way the Gospels reflect the spirit of Christ. In Him we see true manliness at its best, a completely unselfish love for others. Self-denying and self-forgetting sacrifice has so filled His heart that there was no room for any self-centeredness or self-pity. It is typical that during His severe and protracted agony is reported just one brief statement from His lips to indicate His suffering: "I thirst." In the original language it is only one word. This faint indication is all we have. Just a hint that we shall not forget that the Son of God was also a true Son of Man. As a human being "who in every respect has been tempted as we are" (Hebrews 4:15 Jesus knew what it is to hunger, as when He went

to the fig tree to look for fruit (Matthew 21:18) what it is to thirst as when He sat down at Jacob's well in Samaria (John 4:5). The hour long stay on the cross must have caused an extremely painful thirst.

Yet Jesus had also another and far stronger thirst: a desire to save sinners. It was for this reason He endured it all, the physical and the exceedingly greater spiritual agony, when He had to be deserted even by His heavenly father.

**"Love caused Thine incarnation,
Love brought Thee down to me;
Thy thirst for my salvation
procured my liberty."**

But only in one sense did His thirst for our salvation procure our liberty. The Atonement is complete in so far as Christ has "redeemed me, a lost and condemned creature, secured and delivered from all sins, from death and from the power of the devil, not with silver or gold, but with His holy and precious blood, and with His innocent sufferings and death."

The gift is already purchased, yet it does not profit you **unless you accept it.**

His thirst for your salvation must be met by your thirst. You must follow His invitation: "If anyone thirsts, let him come to me **and drink.**" Go all the way. Do not only believe you may come. Come! And do not only come, take the cup of salvation to your lips, and drink. A half-hearted acceptance will not quench your thirst but only increase it. Go all the way and accept His invitation fully. What would it profit to sit down at a bountifully spread table if you do not partake of what is placed before you?

Let us during this blessed Lenten Season anew go to Calvary's holy mountain and drink freely from the life-giving stream that flows from it.

**He that drinks shall live forever;
'Tis a soul-renewing flood.
God is faithful; God will never
Break His covenant of blood;
Signed when our Redeemer died,
Sealed when He was glorified."**

Do not spurn His matchless love. His thirst for your response is deep and genuine. His reward is peace and joy beyond comprehension.

URCH NEWS FROM HERE AND THERE

stants Oppose ary Reserve Program

Washington, D. C.—Spokesmen for
stant church groups strongly op-
the administration's proposed
ary reserve program at a hearing
e a House Armed Services sub-
mittee here.

ey said adoption of the plan
d lead to a militaristic atmos-
in America. Some of them ques-
d its value from the standpoint of
nal defense.

der the training program, all
would be required to undertake
months of military service upon
ing the age of 18.

e Protestant delegation was the
st to appear before a Congres-
l hearing here in recent years. It
ded representatives of denomi-
ns, interdenominational agencies
state councils of churches.

among those represented were The
odist Church, Disciples of Christ,
ch of the Brethren, National As-
tion of Evangelicals, Woman's
tian Temperance Union, Men-
e Central Committee and the
na Council of Churches.

Charles F. Boss Jr., of Chicago,
utive secretary of the Methodist
d of Peace, told the subcommittee:

here is no evidence that universal
ary training and/or a so-called
ing or ready reserve will make
significant contribution to the
vement of peace.

a day of atomic, hydrogen and
t bombs and atom-powered
es and submarines, we cannot
to check enemy planes with the
t of a summer camp and week-
trained 'standing reserve.' "

this supposed necessity for de-
ing in adolescents a 'military
re' really a sort of brainwash-

Dr. Boss asked, "designed to
out the tender teachings of
ers, Sunday schools, churches and
s, based on such principles as
a shalt not kill.' "

House Passes Bill strict Hutterites

re, S.D.—A bill calling for re-
of the Communal Corporation
under which colonies of the Hut-
sect are organized in South Da-
was passed by the state Senate
and sent to the House.

Sen. Roy Hurlbert (R. Raymond), in
advocating passage of the measure,
said it would not affect colonies al-
ready chartered but would check
further Hutterite colonization.

He charged that Hutterites "disrupt
the entire economy of a community
when they move in."

Sen. Ray Barnett (R.-Brookings)
said he favored curtailing further colo-
nization by the Hutterites because, as
conscientious objectors, they refuse to
"take up arms for their country."

When a Hutterite colony climbs to
more than 100 persons, it customarily
buys land for the setting up of a new
community. In this fashion, the hand-
ful of the sect members who came to
South Dakota about 1880 have in-
creased to around 1,500 in 15 colonies in
the state.

A recent survey by the Population
Reference Bureau, a private research
agency in Washington, D.C., showed
Hutterites to be the world's fastest
growing group with a birthrate of 45.9
per 1,000 as compared to the national
average of 14.3.

Laws directed at the sect have been
regularly introduced in state legis-
lative sessions but have either been
killed by gubernatorial veto or nar-
rowly missed passage.

Lawmakers coming from areas
where Hutterite colonies are located
contend that the group present school
and language problems as well as tax-
ation headaches because the colonies
are organized as communal com-
munities.

Hutterite colonies are completely
agricultural, but trades and crafts
vital to farm life are practiced. All
property within the colonies is held in
common.

Hutterites are known for their thrift,
general prosperity, remarkable farm-
ing skill and their strict adherence to
the most extreme simplicity of living.
But the sect's beliefs have involved it
in many difficulties with local govern-
ments in both the U.S. and Canada.

Martin Luther Biography Sold on News Stands

New York—A new low-priced,
paper-bound edition of "Here I Stand
—The Life of Martin Luther" by Ro-
land Bainton has been released for
sale at news stands as well as book
stores throughout the country.

The new edition of the popular bi-
ography, which was first published in
1950, was prompted by the general
public interest created by the success-
ful "Martin Luther" film, it was stat-
ed here by Robert E.A. Lee, executive
secretary of Lutheran Church Pro-
ductions.

The paper-bound Martin Luther bi-
ography was published by the New
American Library of World Literature
following discussions which were in-
itiated by Dr. Henry Endress, chair-
man of Lutheran Church Productions
administrative committee and former
executive secretary of the agency.

The author of the biography, Dr. Ro-
land Bainton, is a professor at Yale
Divinity School and was one of the
script consultants for the Martin Lu-
ther film.

He is also author of a commentary
on the film, entitled "Roland Bainton
Speaks on the Martin Luther Motion
Picture," published as a pamphlet by
Lutheran Church Productions.

"Here I Stand" was first published
by the Abington Press, New York-
Nashville.

Lutheran Churches Grow

Membership in Lutheran Churches
throughout the world is now estimat-
ed at more than 75,000,000, Bishop
Hanns Lilje of Hannover, president of
the Lutheran World Federation, told
the agency's executive committee in
Vienna.

He said the Churches had grown
considerably in recent years.

Dr. Franklin Clark Fry of New
York, president of the United Luther-
an Church in America, said that "all
Churches in the United States appear
to have gained considerably in
strength in recent years, but I believe
it can be said truthfully that the Lu-
theran Church is gaining more than
other confessions."

At a press conference, Dr. Fry said
the number of Lutherans had in-
creased after the war "especially in
South America, where the Church
managed to free itself from ties to
European Churches."

Immigration from European Luth-
eran countries also aided the growth of
Lutheranism there, he said.

EDITORIALS AND COMMENTS

(Continued from page 3)

The final point is that of ecumenical
relations, which means the advisability
of being a member in the World Coun-
cil of Churches and in the National
Council of Churches.

Dr. Engstrom will no doubt admit
this is a rather minor point in the
whole question of Lutheran merger.
Two of the merging groups have not
joined the World Council of Churches.
As long as they are sovereign bodies

we must grant them the right to be conscientious objectors. And even though most of us are members of the World Council of Churches, we are rather uncertain about the National Council of Churches. Suppose Augustana is right in asking that any new church of which she is to be a member should also be a member of these two organizations, she would also be right in giving the rest of us time to develop this view.

The Joint Union Committee has only wanted to discuss the subject of ecumenical relationship. It did not want to make any decision. Even Dr. Engstrom must admit that we never refused to talk about the problem. It is our impression that the committee of 36 feels that this subject can be discussed, but that the new church must make the final decision. It seems to us this is a fair attitude. Is any other attitude fair?

Of course, Dr. Engstrom may feel so keenly about the subject that it should be settled before the merger, even

though he now states that "All Augustana has requested was that ecumenical relations should be open for discussion at the joint merger committee meetings." Perhaps we should remind Dr. Engstrom of the last paragraph read to Augustana before she took her departure. It was this, "That the Committee of Twenty-seven give assurance that its agenda will continue to be open for all pertinent discussions in the preparation for the proposed merger, including the subject of ecumenical relations."

We have given Dr. Engstrom what he wants, why does he then write the way he does?

To be realistic, it seems to us that there is no great hurry about deciding membership in the W.C.C. or in the N.C.C. Suppose it is right that the new church should join these organizations; it certainly will not hinder the Kingdom of God if the new church takes a few years to decide whether to join or not. These two organizations are not over seven years old. They

will think it natural that a new church review its ecumenical relations as it is organized, so much the more so there have been voices pro and con all four groups of the merging bodies.

In conclusion: To start all over exploring the possibility of merger all Lutherans would certainly do the present merger movement. In view of what we have said above and in view of the points raised by Engstrom we cannot see that the situation has changed so much that talks would lead us anywhere. Finally, we earnestly believe that Lutherans in America will get together someday. We also believe that merger now being planned will, with God, be a contribution in that direction.

And a final point: If Augustana wants to be with us, let her say so; she does not want to be with us in the four-way merger, let her act on her conviction before God, but let her refrain from muddying the water in which the Lutheran ship in America has to sail.

THE WEALTHY PAUPER

(Continued from page 1)

will is submitted to the will of the heavenly Father and usually at the cost of much anxiety and the sweat of blood.

Hence God's grace became all sufficient—God's power became Paul's to use—God's riches were channeled through Paul.

As God blessed Abraham that he might be a blessing to many, so God enabled Paul to become justified by God's grace, empowered with God's power, enriched with God's riches for the benefit of the others.

And God shows no partiality. What God did for Paul and what God did through Paul, God is able and God is willing to do for any man who is willing to walk God's way.

The unlimited possibilities where-with God challenged Paul, with the same possibility he challenges us.

This is the situation that man faces and this is the choice that man must make: Is man—any man—willing to work with God? Or does he choose to work against God?

As man says "No" to God and God's ways, man goes on selfishly and though rich, he makes others poorer.

As man says "Yes" to God and God's ways, man goes on self-forgetfully and though a pauper, he

becomes a channel to convey God's riches to others.

The nature of the riches

Riches, as we think of them, are mainly of two kinds: Some are tangible and others intangible.

The tangible riches are passing, stolen, corroding, corruptible.

The intangible riches are permanent, eternal, stored up in heaven.

Paul's riches were not of the kind bought and sold on the market place. Perhaps Paul's only material holding was the needle he used for his tentmaking that he might earn his daily keep.

Paul's wealth came from God to be brought to all men and consisted of strong convictions—of insights gained—of a way of living.

And these convictions and insights and way of living he did bring to others.

He came to Jerusalem (see Acts 15), the temple city of the Jews and insisted: The gospel of Jesus is not for the Jews only; it is also for the gentiles. The gospel is for all men. Salvation is offered. It is offered to all men! But salvation is accepted only by those who call upon the Lord Jesus!

He came to Athens (see Acts 17), the capital city of the Greeks, the very center of philosophical inquiry, and preached: The times of ignor-

ance God overlooked, but now commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead!

He came to Rome (see Acts 28) the capital of the mighty empire famous because of military power and just laws. Let Paul come a prisoner in chains and under imperial guard! Yet, there never was a man more free. He was free before God! In advance he had prepared his entrance into Rome writing: I am not ashamed of the gospel; it is the power of God for salvation to every one who has faith . . . !

Paul considered himself a pauper among men of his day. God used him as a means to make many rich.

And this was the wealth that would bring to many through his life. Salvation is meant for all men—repentance is commanded by God so that all that men may be prepared for the judgment—the power of God made manifest through the gospel!

Are we willing to be considered paupers of today? Are we prepared to work with God to bring tangible riches to a generation suffering because of too many tangible riches?

AUGUSTANA'S POSITION ON UNITY

A Plea for Open Discussions

By S. E. Engstrom

(Reprinted from The Lutheran Companion)

is not easy to prepare an article on Lutheran unity. The writer has very close and dear friends in many of the Lutheran bodies, and has been hoping, planning, and praying for the day of Lutheran unity on a level which would serve the cause of Christ most effectively. While working toward that goal, we have worked together with hundreds of colleagues, pastors, and friends, especially on the National Lutheran Council level, in every phase of the Church's life. Augustana has always been in the position of being tied with close ties of friendship and practice with all the bodies of the National Lutheran Council. It is because of that fact that it is difficult to say that which must be said today without giving offense to some.

Having this privilege of working with and speaking to representatives in all the general bodies, and in the last six months, having made a persistent and deliberate attempt to discover the attitude toward our Church, the necessity for this article has become apparent. Officials, pastors, and laymen of several bodies have said that this should be told again because it is obvious that the meaning and intent of Augustana's resolution has been intentionally or carelessly misinterpreted or misunderstood. The fact is that many of our own pastors and laymen are not completely aware of our position, and for that fact our Commission on Ecumenical Relations, of which the writer is a member, must bear some responsibility.

We shall not here attempt to deal with the underlying historical or theological aspects of the question of Lutheran unity in America today. These aspects have been so well presented by others. By way of introduction, allow me to quote directly from one of many conversations I have had recently with men in the four bodies now contemplating merger. This conversation took place with a prominent clergyman in the largest of these bodies at a Theon meeting. The writer asked this pastor if he understood that Augustana had resolved that it was "all done," and he answered, "Yes, at least on the National Lutheran Council level." He was then asked if he understood that we have resolved that membership in the world and national ecumenical relations had to be guaranteed before we would continue with unity discussions. Again his answer was a positive yes. The third question directed to him was whether he was aware of the fact that **before** the present merger discussion started his own body had **closed the door** on all but certain Lutheran bodies which might be included **even in the discussions**. In other words, was he aware of the fact that even three bodies of the National Lutheran Council, much less all other Lutheran bodies of America,

were precluded from the privilege of even coming in to attend one meeting to see if there could be a common ground of discussion. He not only was unaware of that fact, but was amazed at it.

These questions and the answers given form the basis for much of the misunderstanding of the Augustana Lutheran Church's position on Lutheran unity.

An Earnest Plea

Our Church is making an earnest plea to those Lutheran bodies now discussing merger, as well as to all other Lutheran bodies, that merger discussions should not be closed to any Lutheran bodies if such bodies would like to come in and explore the possibility of merger. For Augustana to continue in merger negotiations which automatically exclude the other bodies of the National Lutheran Council and all other Lutheran bodies is contrary to our traditions, decisions, and to our earnest efforts over many years.

We found it impossible, for example, to continue in merger negotiations which by previous action excluded the United Lutheran Church, the Danish Evangelical Lutheran Church, and the Suomi Synod; bodies which have worked with us so closely in every department of the Church's life, including missions, student service, evangelism and education. If we cannot even sit down and talk merger with these bodies, then it would appear that not only should these bodies be excluded from merger discussions but there should be some very definite "backup" in activities already being carried on with these bodies. **All Augustana has asked is that these and other Church bodies be invited or allowed to try to find a common ground. The net result may have been only five bodies in the ultimate discussions, but at least that result would have been reached after open participation and not as a result of closed doors.** In the light of this statement one can understand the resolutions that Augustana Church did adopt **unanimously** at its Des Moines meeting in 1952 which read as follows:

Resolved that:

1. We reaffirm our position 'that our Church has always been genuinely interested in every move that would promote true unity in the Lutheran household of faith.' Therefore, it is our fervent hope and prayer that the present divisions in our Lutheran Church may by the grace of God be overcome, and that a closer organizational affiliation of all general Lutheran bodies in America may soon be effected.

2. We express our desire to maintain friendly relations with the bodies of the American Lutheran

Conference, and with all other Lutheran general bodies in America.

4. The Augustana Lutheran Church expresses itself as being unwilling to continue in unity discussions which are not open to all Lutheran general bodies and which do not include the consideration of the subject of ecumenical relations.

5. We instruct our Committee on Lutheran Unity to request the other general bodies in the American Lutheran Conference and the Joint Union Committee to invite all other Lutheran general bodies to participate in further negotiations to achieve Lutheran unity and to include in such discussions the subject of ecumenical relations.

The reading of these resolutions introduces the second earnest plea which we address to Lutherans considering merger. This has to do with our ecumenical witness.

Please notice again that Augustana did not say that the joint merger committee had to vote favorably regarding ecumenical relations or that the new Church would have to adopt this if we were to be interested. All Augustana requested was that ecumenical relations should be open for discussion at the joint merger committee meetings.

No statements to the contrary can possibly change the fact that up to the time Augustana was forced to withdraw from the unity discussions the subject of ecumenical relations was not on the Agenda for discussion and was not permitted to be there. This writer, among others, was told on at least two occasions that the discussions of ecumenical relations was out of order because it had been decided previous to our coming into the discussions that this subject would be taken up directly by the new Church and not by the joint committee.

Augustana felt and still feels that the subject of ecumenical relations should be on the Agenda of the committee discussions along with all the other items, many of which were much less important than the subject of our ecumenical witness.

The fact that the joint committee, immediately after Augustana's withdrawal, passed a resolution to the effect that "ecumenical relations will continue to be an open item on the Agenda" did not by its "mistake in wording" change the fact as it existed before.

In this matter of ecumenical relations it is a little difficult to understand how some of the Lutheran general bodies now discussing merger can take part in many of the divisions and departments and joint departments of the National Council of Churches, for example, even to the point of holding important offices in some of them and yet find fault with other bodies, such as the United Lutheran Church and the Augustana Lutheran Church which have been willing to go in on the national and international level and help determine the very framework and procedures of these ecumenical organizations. Again it would appear that activities already in progress call for "backing up" on the part of some of these bodies

or else getting in with all their strength and help to in the ecumenical witness.

Whither Augustana Now?

Much has been said and written about what will happen to Augustana if the present merger should through and if we do not find a "home" elsewhere. The Church realizes that there is no danger or disgrace remaining just what we are, a national body, dedicated to the purpose of bringing Lutheranism together in unity discussions on a basis where all are invited and each may decide to go along or not.

Augustana will still be much stronger than many other bodies which have made outstanding contributions in the National Lutheran Council during the two decades. We can continue to maintain the content position that we have always maintained and see the cause of unity with the same spirit in which we have always served.

It is a fact that there are those in the Lutheran Church today who rejoice that Augustana will still be in position to continue to sound this note, with deep faithful ties of friendship in all Lutheran bodies. Perhaps that will be our position for a few years to come. If so, under God, that can also be a position of service. Perhaps, sometime our outstretched hands will bring some of these groups which have been so close to us together.

We Are Still Trying

In the meantime our committee is making another endeavor to arrange for a "common meeting" of all Lutheran bodies interested to discuss unity. We do not know who will accept such an invitation but we know that it will be extended from very earnest hearts to all Lutheran bodies and that none will be excluded. **It can now be stated that in March our Committee will hold meetings with representatives of five or more general bodies, including representatives of those now discussing merger, trying to find a new common ground. We are still trying and will continue to do so.** God grant that such meetings may open a way for discussions leading to Lutheran unity on a wider level.

Conclusion

In concluding this article, there are two other misconceptions which must be corrected. The dissolving of the American Lutheran Conference had nothing to do with the present status of merger discussions. It is unfortunate that because Augustana happened to have the leadership of the American Lutheran Conference at the time of dissolution, statements have been made linking this ending of the Conference with what is called our lack of interest in unity. The dissolution of the American Lutheran Conference had been an obvious step for many years. For the last few conventions it has been difficult to find business matters to present. It is particularly significant that when the American Lutheran Conference did dissolve it did so in a glorious spirit of brotherly love. Secondly, it revealed, also most significantly, that the great bulk of the programs and

(Concluded on page 13)

FAITH AND WORKS

A FORWARD WITH CHRIST SERMON

delivered at Eugene, Oregon, By Pastor H. A. Svendsen. There is a difference between law and promise. The promise was given before the law in time, in value, and in the human heart. It is necessary to understand the relationship between law and promise, and also between faith and good works. This was the main issue in the Reformation. Justification by good works was the prevailing idea, however, Luther and the Bible taught justification by faith; good works are a fruit of faith.

After 438 years since Luther, this work-righteous idea still dominates the Protestant mind. There is much talk of creating a good character, living by a high moral standard, and noble and conscientious action is emphasized. That is very good, but the thought behind it all is justification by works. It is a soul-destroying error. No man is saved by his morality or good character. Man is saved by the grace of God through faith. The thief on the cross is a good example, he could boast of no good works, and he certainly was not a man of good character, yet when he prayed for mercy, Jesus saved him. That is the gospel-way of salvation, acknowledgment, repentance and confession of sins, and trust in the Savior's merits and promises.

Are works not necessary then in a Christian's life? Yes, indeed! Not for justification before God, but they are necessary fruits of repentance and faith. Let us talk about works in a practical way. About 70 years ago three men traveled 100 miles over the prairies of Nebraska in order to do good works. They were three Pastors: G. B. Christiansen, H. Hansen, and H. Rohe. These men did not do good works to be saved, but being saved, they did good works.

Their first meeting was at Dannebrog, Nebraska, and there were present at the meeting two men and a boy. Disheartened, they returned to S. Johnson's dugout, the gloom was lifted when Pastor Rohe began to sing: "O, I am blessed and happy, for I am saved and free, I know that God is my Father, I know He cares for me." These men knelt down in prayer and praise. Another meeting was held, this time with great success. THAT WAS THE BEGINNING OF OUR LUTHERAN SYNOD.

In 1884 our Synod was organized with 9 Pastors, 19 congregations, and 35 preaching places, also 8 Missionaries. Today the Synod consists of 200 congregations, 50,000 members, and 185 Pastors. It is not a large Synod, but God has blessed it richly, and in 1956 we hope by merger to become a part of a larger Lutheran Church, about 2,000,000 strong. In 1884, Dr. A. M. Andersen, then a young man, climbed to the top of a hill just West of Blair, Nebraska, there he prayed and bowed his head in prayer. The hill was purchased as a Seminary site. First Dr. Andersen established a Seminary in his home with four students. In 1886 the old Main Building (Dana College and Trinity Seminary) was completed. There has been a gradual growth in the Synod since, in education, Home Mission, and Missions abroad.

Times have changed, for two generations our work was among Danish people, so also with other nationalities: German, Swedish, Norwegian, etc. Now the work has broadened, because we are all Americans. However, each nationality has a heritage, the heritage of our forefathers has permanent value, and we want to transfer it to present and future generations. Each group has its own background and development. These groups are becoming merged more and more, therefore we all have adopted a wider horizon. We want to bring our culture and spiritual strength to the present and future generations. Whatever background, we will unite our efforts and bring the gospel to all people.

We have many obligations toward our homes and our local church, but also obligations toward our Synod. The one must not be overlooked, the other must not be neglected. We must

learn that if there were no Synod, there would be no local church.

About five years ago the ELC Synod raised over \$2,000,000. Just recently the Augustana Synod raised over \$2,000,000. Our Synod has had many appeals, as have other Synods.

	Goal	Result
1884—900 Conf. M.	\$ 6,000	\$ 7,000
1893—2,600 Conf. M.	6,000	6,000
1905—	9,000	9,000
1916—	11,000	11,000
1918—	100,000	132,000
1919—	60,000	68,000
1920	500,000	340,000
1941	230,000	I do not have result

Such was the spirit and faith of our forefathers, we want to carry on in the same faith and spirit. God will help us to be fair and open-minded and willing to do our part in the present progressive enterprise. Our Synod at this time is making an appeal for \$350,000. Our first reaction may be: "It can't be done." However, when we think and pray about it, we learn that the congregation receives no quota, and no definite sum is asked for from any individual, then we begin to sense that it is a spiritual appeal, and we begin to count our blessings and praise God for our Synod and our local church. We begin to feel our responsibility, and become more and more willing to do what God wants us to do. We can hardly justify opposition to this progressive endeavor. The Kingdom of God is a good investment. A well-to-do man gave a large sum of money to his church-school. The 1929 crash came and he became a poor man. This man thanked God for saving a part of his wealth by investment in his church. He received blessings through young men and women, who had been fitted for their life work in their church-school—his investment.

Why should our people give \$350,000 to God's cause at this time? To Home-Mission, School-Mission, and Pensions?

HOME MISSION, \$150,000. Home-Mission operates in two departments. First, from the current budget, which this year is \$58,640, and pays salary subsidies, payments on loans, etc. Second, Home-Mission operates from Church Extension. At present there is about \$140,000 in the Church Extension. This money comes back after 5-10 years to go out and do more mission work. It is estimated that a new congregation can be started for about \$50,000. It has been the experience of Synod that Home-Mission pays in dollars and cents, and what is more: Souls are won for Christ.

SCHOOL-MISSION. Why invest \$100,000 in our college and seminary in view of the forthcoming merger? Because it will aid in securing permanent existence of our only school. Dana is the only American Conference four year college in Nebraska. To the North, the nearest merger group four year college is 175 miles; to the East—275 miles; to the South—930 miles; and to the West—1800 miles. We must put our educational house in order.

PENSIONS. Why invest \$100,000 in the Pension Fund? The answer is, in order to provide minimum pension for retired Pastors, their widows and children. The Pension setup needs \$100,000 to be on par with the other members of the merger group. The sum is needed to insure adequate support for the members in need.

Friends, in reality it is a spiritual appeal, we are trying to build the walls of Zion. We want a part in building for God. May our Christian faith be manifested in **GOOD WORKS.**

THE LUTHER LEAGUE

Homer Larsen, Editor

Luther Leagues Observe Youth Sunday

"The following excerpts are taken from talks given by leaguers as various congregations observed Youth Sunday."

"MORE THAN CONQUERORS"

A meditation written and given by Miss Janice Kjos for the morning worship service on Youth Sunday, Feb. 20, 1955 for Trinity Lutheran Church near Blooming Prairie, Minnesota.

FROM BLOOMING PRAIRIE, MINN.

"Dear Heavenly Father, open our hearts to receive the message from your Word today. Amen."

"Who shall separate us from the love of Christ? Shall tribulation, distress, or persecution, or famine or nakedness, or peril or sword? No, in all these things we are more than conquerors through Him who loved us." Romans 8:35, 37.

One day a little girl asked her Mother this question. "Mommy, are Christians happy?"

Her Mother answered, "Why, yes, dear. Why do you ask that?"

The little girl then answered, "Mommy, please have your heart notify your face!"

Christians should be happy, the happiest people in the world, and we need to have our heart notify our face so we will let others know we are happy.

What does it mean to be a Christian? To be a Christian means we are made conquerors over sin, death and the devil through Christ. Using the letters in the name, Christ, we can summarize some of the treasures which we have as conquerors.

C stands for Conquerors. That's what we are in Christ. Yes, more than Conquerors, Paul says. We are looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right

hand of the throne of God." Hebrews 12:2.

H stands for Happiness. This is a happiness which only God can give. H also stands for Heaven, and there we will have complete and perfect happiness.

R stands for Redeemer. Jesus has set us free from sin, in order that we might become the slaves of God. As His willing slaves, He offers us sanctification and eternal life in return.

I stands for Intercession. Christ intercedes or prays on our behalf before God, the Father.

S stands for Savior. Christ means Savior, and He died on the cross to save us from our sins.

T stands for Trust. A person who is drowning in a lake has to have trust in the person who comes to save him. If he struggles against the person who tries to rescue him, or attempts to save himself, it only makes things worse. He must have confidence in the ability of the life-guard. It is like that with the trust we must have in God. Christ promised that "if we confess our sins, . . . He will forgive us." When we love Him, He promises to give us everlasting life. We can trust Him to keep His word.

In conclusion, I would like to show you a card which I received from Dar Roa, who was one of our teachers at Leadership School last summer when I was sent by our congregation. On the card you see two large letters in bold print. These letters are I M. Then underneath in smaller block type, which you can't see too well from a distance are the letters, R U and a question mark—?. This little card is made to wear on your dress or coat. It may seem like there is no meaning to it at first, but it is meant to

make others ask you what it means. Let me tell you what it means to me. For me it means, "I Am Christian." What does R U stand for? If you ask me that, I will have the opportunity to ask you "Are you a Christian." I M, R U? "I Am a Christian; Are you?"

FROM LINCOLN, NEBRASKA

We have just heard the 8th chapter of Romans read today. However, let us refer to the 7th chapter for moment, for it is in this chapter that Paul tells us that life is a continuous conflict between good and evil. Furthermore, he repeats that Christians do not escape this conflict nor do they escape sorrows or problems that they would have to face otherwise if they were not Christians. As Martin Luther once pointed out, we are sinners and yet justified at the same time.

Paul continues in verse 15. "What I would, that I do not; but what I hate that I do." As this verse points out, many of the conflicts we experience are within us—a decision we must make between good and evil. Because of this conflict and because we are sinners, we Luther Leaguers as well as adults many times choose the evil and in doing this fall short of the law of God's expectations.

To overcome this and to save us from death God has sent His Son Jesus Christ, to fulfill the law in our stead and to help us in meeting our everyday conflicts. Paul, in chapter 8, mentions many difficulties which Christ helps us to overcome, such as our own sinful self, any sufferings we might have, weaknesses, and ridicule for Christ's sake. In verse 26 we see that we need help even to pray correctly. The Holy Spirit helps us in this. "Likewise the Spirit also

...eth our infirmities: for we
...ow not what we should pray for
...we ought: but the Spirit itself
...keth intercession for the saints
...ording to the will of God."

With Christ helping us we know
...at everything will work together
...good, as we read in verse 28,
...d again in verse 31. If God be for
...who can be against us." With
...s divine help that is given us we
...e in all things more than con-
...querors—over our inner conflicts
...d over all outside evil forces. As
...ul concludes, nothing can sepa-
...te us from the love of God in
...rist Jesus our Lord.

—Sharon Petersen

(Talk given by Sharon Petersen,
...luther Leaguer of Our Saviour's
...lutheran Church, Lincoln, Nebras-
...s, at the Youth Service held on
...bruary 20, 1955).

AIMS OF OUR LUTHER LEAGUE

By Mary Lois Thompson

We, the members of the Luther
...ague, are glad for this opportuni-
...of appearing before the congrega-
...tion to inform you of what we are
...ving to accomplish. We are thank-
...ful for your support and hope that
...you think of these aims, you will
...courage youth of the congrega-
...ion who are not members of Lu-
...eague to join us in our endeavors.
...Our principal aims in Luther
...eague are to assist in keeping
...young people faithful to Christ and
...his church; to encourage spiritual
...life among the members and to take
...e full responsibilities and duties
...adult membership. Through our
...ograms some of the things we try
...do are: to help Leaguers know
...ey are Christian and find how we
...n do a better job of being Chris-
...tians; to help Leaguers discern spiri-
...tual values and make the choices of
...their lives and activities stem from
...e foundation and authority of
...od's Holy Word; to seek solutions
...our conflicts and gain new appre-
...iation of our faith; to foster a de-
...re for purity in living through
...rist; to help us realize that every
...ristian is called to witness for

Christ and to help us understand
...what witnessing in Christ involves;
...to show youth how they can serve
...God through the everyday example
...of their lives, and the stewardship
...of their time, money, and talents;
...to help Leaguers apply the Word
...of God and principles of their Chris-
...tian faith to various conflicts en-
...countered in their school and social
...life; to recognize that salvation to-
...morrow can be lost or found by
...what we do today; to challenge
...Leaguers to make the most of every
...opportunity that is theirs and to see
...these years as a preparation toward
...the fulfillment of God's purpose in
...their lives.

A real need in any church is
...capable leaders. We help develop
...in Luther League a sense of respon-
...sibility when asked to assume posi-
...tions of leadership. We try to im-
...press upon all Leaguers the impor-
...tance of their carrying out their re-
...sponsibilities in the church.

Our fellowship in Luther League
...is not only close and enduring, but
...it is a fellowship which faces out-
...ward to the world's needs. A Chris-
...tian youth organization is not one
...that draws a circle around a few,
...but it is a contagious group of
...young people, mobilized for service
...to march forth into every area of
...life with the Gospel.

(Talk given by Mary Lois Thompson,
...Luther Leaguer of Our Saviour's Lu-
...theran Church, Lincoln, Neb., at the
...Youth Service held on Feb. 20, 1955.)

FROM SELMA, CALIF.

Pella Lutheran Church

A. Husted-Christensen, Pastor

February 20 being Youth Sunday,
...the evening service at Pella Lu-
...theran church was conducted by
...the Luther League assisted by Pas-
...tor Christensen with the theme,
..."Why Lent?"

In a setting of yellow daffodils,
...white stock and a gold cross, the
...first part of the program, depicting
..."How Lent Came to Be," was con-
...ducted by Pastor Christensen with
...scripture and readings. A quartet
...composed of the Misses Rita Chris-
...tensen, Janet Hansen, Mary Jane
...Lawson and Bonnie Vahlstrom,

sang, with Mrs. Ralph Jorgensen at
...the piano.

Part two, "The Purpose of Lent,"
...was enacted during congregational
...singing of "O Sacred Head Now
...Wounded," when Donald Merrell
...and Eric Christensen came forward
...and knelt at the cross.

Part three, "The Meaning of
...Lent," emphasized the words UP-
...REACH and OUTREACH, placed
...upon the arms of the cross. As the
...congregation sang "Thy Life Was
...Given for Me" Richard Petersen
...and Leland Jorgensen approached
...the cross with the evening's offer-
...ing, symbolizing the giving of some-
...thing special for Lent. They knelt,
...then rose and went down into the
...audience where each took the hand
...of another Leaguer, and led him to
...the cross. There the four knelt, the
...first two leaving a second time to
...pass through the audience and
...bring still another two to the cross,
...symbolizing the act of reaching
...those in the church who have drift-
...ed away, and also those outside the
...church. The six young people knelt
...at the cross during a period of si-
...lent prayer and the Lord's Prayer.
...Participating with Le and Jorgen-
...sen and Richard Petersen were Ron-
...nie Andersen, Galen Clausen, Vic-
...toria Madsen and Marcia Madsen.
...Congregational singing of "Beneath
...the Cross of Jesus" and the bene-
...diction closed the program. Re-
...freshments were served to every-
...one in the social hall after the meet-
...ing, with the young people in charge,
...assisted by two mothers, Mrs. Phil-
...ip Hansen and Mrs. John Andersen.

FROM POY SIPPI, WIS.

This youth Sunday talk was pre-
...pared and given by Janice Nipko,
...president of our combined Luther
...League of First Lutheran Church,
...Poy Sippi, and St. John's Luther
...League at Saxeville.

YOUTH SUNDAY TALK

My subject for youth Sunday is
..."We Are More Than Conquerors."
...The scripture is found in the 8th
...chapter of Romans, the 37th verse,
...and it reads: "No, in all these things
... (Concluded on page 15)

BY THE FIRESIDE

BEYOND THIS DAY

By Kermit Jorgensen

To see beyond this day,
Back, into the annals of the past,
And forward, to the day unborn
Would give us vision for each task.

For there are things now lost,
Which, could we but for a moment
see,
Would lift us up, in their own way,
To see our place, in time to be.

And could we look beyond,
To when this day the past will be,
We'd no doubt smile, and say of it,
I knew not then, what I now see.

For days seem all important,
When we face them separate from
the rest,
But when we see both past and
present
Future too, they fit in for the best.

I STOOD ALONE

I stood alone at sunset
And watched the clouds drift by;
Each was tinted, shaped and shaded
By the Painter of the sky.
The heavens were a glory
With their ever-changing scene,
And the symphony of the color
Made the landscape calm, serene.

I stood alone at twilight
Beside a shadowed lake
And listened to the music
That the woodland creatures make,
The singing of the crickets,
The whippoorwill's sweet call,
And I reveled in God's presence,
He who "marks the sparrow's fall."

I stood alone at nightfall
As the last blush of the day
Had surrendered to the darkness
On the hilltops far away—
And there on the horizon,
Brilliant as a fabled gem,
Was the evening star, God's hand-
work,
Shining forth its praise to him.
—G. Kearnie Keegan.

HIS LOVE—THE TIE

When Hudson Taylor, the beloved
founder of the China Inland Mission,
was staying in the home of a friend on
one occasion, his host asked him, "But
are you always conscious of abiding in
Christ?"

"While sleeping last night," replied
Mr. Taylor, "did I cease to abide in

your home because I was unconscious
of the fact? We should never be con-
scious of not abiding in Christ."

—Christian Digest.

PRAYER

By Ruth Margaret Gibbs

Give me an honest heart, dear Lord,
A heart to hear Thy Word,
An ear to listen to Thy voice
As listening Samuel heard.

Give me a heart that trusts Thee,
Lord,
And lips that, unafraid,
Will speak to those who know Thee
not
As Naaman's little maid.

Give me a heart to praise Thee, Lord,
Like David, shepherd-boy,
Singing across the lonely hills
His inner songs of joy.

—The Teacher.

GOOD ADVICE

The young father, pushing a baby
carriage, seemed quite unperturbed
by the wails emerging from it.

"Easy now, Albert," he said quietly,
"control yourself. Keep calm."
Another howl rang out.

"Now, now, Albert," murmured the
parent. "Keep your temper."

A young mother passing by remark-
ed. "I must congratulate you! You
know just how to speak to babies—
calmly, gently." She patted the young-
ster on the head and cooed, "What's
bothering you, Albert?"

"No, no," cried the father, "his name
is Johnny. I'm Albert."

—American Weekly.

IN THE QUIET

By T. Moore Atkinson

In the quiet of the moments
We devote to worship God
Comes the peace that passes know-
ledge

Where old restless doubtings trod.
We relax the tangled tensions
Of the hours of fret and fear,
And we know the warming presence
Of the God who's always near.

As we bow in deep devotion
In the quiet ways of prayer
For the far and hungry-hearted,
He is here—and he is there.
So we come before him often

When our hearts are anxious, sad;
And we never leave that hour

But our hearts are strangely glad.

—Home Life.

THINGS WE ASK

If we would ask anything "in the
Name of Jesus," we must first be sure
that we are in that Name—our life be-
ing hid in his life, our name in his
Name. Then, let us be sure that what
we ask, we ask for his sake, and that
it is something he would ask for us
if he were actually standing in our stead
and making our petitions for us!

Coming thus to the Father, we come
in the Name, the spirit and the like-
ness of his Son; and the Father will
hear and answer us, because we are
representatives of his Son, enwrap-
ped by and dwelling within his very
self as the supreme Representative of
the Father. —H. Clay Trumbull.

'TIS REDEMPTION'S SWEET SONG

A melody touched the strings of my
soul

Vibrating on paths to my heart
So softly it gloriously stole
Through my frame until it was part

A song of redemption—infinite joy
And an air of triumph and peace
It is so imbedded none can destroy
And harmony never shall cease!

A hymn of salvation—a hymn of
praise

An anthem of utmost delight
A tune that shall follow all through
my days

And keep me in God's precious sight
—Selected.

A gypsy family had just departed
from near the vicar's home and had
left a dead donkey partly covered.
The vicar wrote to the council about
the donkey. They responded, rather
facetiously, saying that it was the
vicar's duty to bury the dead.

The vicar replied that he knew that
but he just wanted to let the relatives
know.

A theological student was sent on
Sunday to supply a vacant pulpit in
certain town. Later, he received a
copy of the weekly paper from that
town in which this item appeared:
"Rev. So-and-so, of the senior class of
Yale Seminary, supplied the pulpit at
the Congregational church last Sun-
day, and the church will now be
closed for repairs."

Wife: "Didn't I hear the clock
strike 2 as you came in last night?"

Husband: "Yes, dear. It started to
strike 10, but I stopped it to keep it
from waking you up."

AUGUSTANA'S POSITION ON UNITY

(Continued from page 8)

activities of the American Lutheran Conference had already been taken over by the National Lutheran Council or larger Lutheran agencies. Therefore, as far as activities are concerned, steps toward Lutheran unity have in many years embraced a larger field than the American Lutheran Conference.

Augustana showed her consistency even through the years by her desire to enlarge the membership of the American Lutheran Conference. If this had succeeded (and it missed doing so by only a small number of votes on a few occasions), the history of American Lutheranism today might have been different.

One more point of clarification before we close this article. In the **Christian Century** of December 1, 1954, in editorial correspondence, dealing with the very successful Lutheran Free Conference which followed the American Lutheran Conference, this statement is made: "Meanwhile there are equal pressures from the laity below. The Free Conference itself was rumored to be a result of such lay pressure from within the Augustana Lutheran Church." The writer of the statement showed an amazing lack of knowledge of the developments leading up to this Lutheran Free Conference. Rather than any pressure whatever, either lay or clerical, from any source for the beginning of the Lutheran Free Conference, the Free Conference was but the realization of a dream of many years standing. We tried various ways to get started, including a meeting of the presidents of all Lutheran bodies in America. Failing to find a way through official channels the writer was authorized to arrange for such a conference. The Executive Committee of the American Lutheran Conference, if he wished to and if he found it possible to do so.

The Free Conference was arranged and the attendance and interest at that conference revealed that there are more pastors and laymen interested in real Lutheran unity than many Church officials as such had ever realized before. Yes, there is pressure for Lutheran unity.

(Continued on page 15)

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— Samuel Johnson —

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	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.00		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65830.00
Previously acknowledged	175891.47	16473.93	55912.36	15562.83	41054.93	6170.28	1299.46	39417.7
Hyattsville, Md., Mrs. Chris Thomsen of Bethel Luth. Church, Abdal, Nebr., in memory of her husband, Chris Thomsen	19.55		9.55		10.00			
Cushing, Wis., Cushing Loyal Workers in memory of Mrs. Charlotte Peterson, St. Croix Falls and Mrs. Marie Olson, Cushing, \$2 each	4.00				2.00	2.00		
Beresford, S. D., Mr. and Mrs. Chris Olsen	25.00		10.00		5.00			10.00
Northgate, N. D., Community Luth. S. S., Northgate, N. D.	10.00				10.00			
Milwaukee, Wis., Kingo Luth. Church	110.00		30.00	20.00	30.00			30.00
Reedley, Calif., Ebenezer Luth. Church in memory of Mrs. M. C. Jensen-Engholm, Pasadena, Calif.	10.00							10.00
Royal, Ia., Bethlehem Luth. Church	300.00		100.00	20.00	80.00	20.00		80.00
Eugene, Ore., Pastor and Mrs. H. A. Svendsen of Emmaus Luth. Church	30.00		30.00					
Eugene, Ore., Bethesda Luth. Church in memory of J. P. Jensen	46.50			46.50				
Eugene, Ore., Bethesda Luth. Church	274.50		100.00		75.00			99.00
Sioux City, Ia., Our Savior's Ev. Luth. Church	72.81	72.81						
Saxeville, Wis., St. John's Luth. S. S.	5.56	5.56						
Oaks, Okla., Ebenezer Luth. Church	150.00		50.00	25.00	25.00			50.00
Green Bay, Wis., Bethel Ev. Luth. Church	152.00		52.00		50.00			50.00
Waupaca, Wis., Trinity Ev. Luth. Church	357.74		100.00	57.74	100.00			100.00
Blair, Nebr., Mr. and Mrs. Clifford K. Hansen in memory of Martin Bertelsen	2.00	2.00						
Castro Valley, Calif., Faith Luth. Church	147.61		47.61		50.00			50.00
Elk Horn, Ia., Mrs. Anna Olsen of Our Savior's Luth. Church, Council Bluffs, in memory of her sister-in-law Mrs. John Olsen, La Cresenta, Calif.	5.00							5.00
Moorhead, Minn., Mrs. Othilia Hauge in memory of Pastor Peder Hauge	15.00		5.00				5.00	5.00
Luck, Wis., the Willing Workers in memory of Mrs. Belle Williams	2.00				2.00			
Luck, Wis., a group of friends in memory of Harold Karlberg, Santa Monica, Calif.	9.00				9.00			
Selma, Calif., Pella Luth. Church	200.00		80.00		60.00			60.00
Winnipeg, Man., Canada, Ansgar Luth. Church	110.00	35.00			75.00			
Kennard, Nebr., Dorcas Ladies Aid of Emmaus Luth. Church	6.75							6.75
Ringsted, Ia., St. Paul's Luth. Willing Workers	200.00		100.00		100.00			
Staplehurst, Nebr., Our Savior's Luth. Church in memory of Martin Bertelsen, Blair, Nebr.	5.00					5.00		
Staplehurst, Nebr., Our Savior's Luth. Church	76.75		52.00	24.75				
McNabb, Ill., Emmaus Luth. S. S.	10.00				10.00			
Hussar, Alberta, Can., Our Savior's Luth. Church	73.87		23.87		25.00			25.00
Fresno, Calif., Grace Luth. Church	100.00		40.00		30.00			30.00
Easton, Calif., Immanuel Luth. Church	200.00			200.00				
TOTAL	178622.11	16589.30	56742.39	15956.82	41802.93	6197.28	1304.46	40028.5

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. N.L.C. S.S.C.	Gen. F. Foreign Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			40815.00	
Previously acknowledged	53244.12	13927.06	9977.37	12427.40	13912.23	1243.94	228.26	1154.86	373.00
Toronto, Ont., Can., the Bible Class of St. Ansgar Luth. Church for support of a child in the Sudan field	40.00				40.00				
Westbrook, Me., Trinity Luth. S. S.	58.51		58.51						
Westbrook, Me., Trinity Luth. Church	6.50				6.50				
Jacksonville, Ia., a group of friends from Bethlehem Luth. Church for Dr. Winther's work in Japan as he sees fit	10.00	10.00							
Elk Horn, Ia., Mary Jacobsen for Parkijuli of the Santal Mission	40.00			40.00					
Elk Horn, Ia., Lo's Arlene Jensen for Parkijuli of the Santal Mission in memory of grandparents, the J. P. Jensens at Luck, Wis., and H. P. Hansen, Northfield, Minn.	20.00			20.00					
Elk Horn, Ia., Pastor and Mrs. Clarence Jensen for Parkijuli of the Santal Mission, \$40 in memory of Mr. and Mrs. J. P. Jensen, Luck, Wis., and \$40 in memory of H. P. Hansen, Northfield, Minn.	80.00			80.00					
From an unnamed Giver	400.00	80.00	80.00	80.00	80.00			80.00	
Green Bay, Ws., Bethel Ev. Luth. Church	8.00		1.00					7.00	
Olivia, Minn., Dr. and Mrs. R. B. Pierce in memory of Chris Jepsen, Minden, Nebr.	5.00		5.00						
Cedar Falls, Ia., C. B. Madsen	25.00	10.00	5.00	5.00	5.00				
Moorhead, Minn., Mrs. Othilia Hauge in memory of Pastor Peder Hauge	5.00		5.00						
Abdal, Nebr., Bethel Luth. Church	80.40							80.40	
Elk Horn, Ia., the Men's Club of Elk Horn Luth. Church for Parkijuli in the Santal Mission	93.00			93.00					
Elk Horn, Ia., in memory of Henry Carlsen for Parkijuli: the words Mr. and Mrs. are omitted to save space: Pastor and Mrs. Jensen \$3, Walter Nelsen 50c, Chris Iversen, Chris L. Christensen, Henry Aagaard, Viggo Rasmussen, John E. Lange, Arnold Andersen, Jess Lange, Miss Anna Lange	11.50			11.50					
Iowa District W.M.S.	1.80			1.80					
Coulter, Ia., Helping Hand Society	10.00		10.00						
Elk Horn, Ia., Danish Ladies Aid	10.00		10.00						
Albert Lea, Minn., Trinity Luth. Ladies Aid for printing Bible studies	20.00		20.00						
Piedmont, Calif., Mette Aaskov	10.00								
Fremont Bluffs, Nebr., Trinity Luth. S. S. for Mrs. Inadomi's S. S. in Japan	5.80	5.80						10.00	
From "a Friend"	300.00	100.00	100.00		100.00				
Poy Sippi, Wis., First Luth. Church	23.50			23.50					
TOTAL	54508.13	14132.86	10271.88	12782.20	14143.73	1243.94	228.26	1332.26	373.00

Received with thanks.

Blair, Nebr., Mar. 12, 1955.

H. J. Hansen, Treas.

AUGUSTANA'S POSITION ON UNITY

(Continued from page 13)

unity but it is pressure for unity
missions that are not limited by
ious selection, but which will at
give opportunity for all Luther-
to talk it over and then let each
ch body decide, after the discus-
s, whether they can go along or not.
Therefore, it is our conviction that
Augustana Lutheran Church by
ition, by relationships with other
meran bodies, by consistency of ac-
has a right to address this earnest
to all Lutheran bodies. "Let's at
open the doors wide for unlimited
ussion so that those groups which
and should get together, may have
opportunity to do so."

OTHER LEAGUES OBSERVE YOUTH SUNDAY

(Continued from page 11)

are more than conquerors through
who loved us."

ow many of us have tried to con-
something but found it in vain?
be it was a math problem, or a
etball game, or even trying to
a friend. This is very annoying
sometimes as the case may be also
less.

What does conquer really mean?
dictionary definition states it as
ning the victory. Paul says that
are to do more than win a victory,
that is by winning it through
n and love in our Lord Jesus
ist.

ove conquers all. The glorious
age which is the same for each
eration and for all people is this:
is love and love can conquer all.
ve would open our hearts today,
would be filled with a peace that
reater than all worldly struggle
our lives would be filled with
gs of praise and adoration to the
g of kings.

oday is a day of hope. God's love
greater and stronger than hatred
venge. The Christian believer
ds high above the troubles of the
ld. Every follower of God's is sure
become more than a conqueror.
wing this there is no need to fear
outcome of life, but we must dedi-
our lives to Him and His Chris-
world.

he world is sorely in need of a
quering force of good over evil,
ce over injustice, and love over
The soldiers of Christ are des-
d to bear the banner of love. When
love of Christ has taken over the
d, there will be everlasting peace.

It is also possible through faith to
be in partnership with one who has
the power to lead us through all
earth's difficulties into the glorious
land of forever with God.

The story is told of a Christian
woman who loved to live. She was al-
ways happy and in good health. After
a number of years she became ill.

It was found that she had only a
few months in which to live. She
suffered much during this time, but
one day as the pastor came to see her
she gripped his hand and said, "Pastor,
tell the people next Sunday that I
still believe in God."

Outward circumstances would have
caused this woman to become nothing
but bitter. But deep inward spiritual
strength and faith gave her the ca-
pacity to march triumphantly into the
house of many mansions. She knew
God had the power to give her eter-
nal life. She trusted Him and her
faith was rewarded.

So with God and His Son Jesus
Christ, our confidence is greatly val-
ued. It is our trust that He wants.
His word says, "Cast not away there-
fore your confidence which hath great
recompense of reward." In John 5:4
we read, "This is the victory that
overcometh the world, even our faith.
If we trust in the Lord the devil can-
not do a thing with us. We are lifted
above the world where he cannot
reach us.

There is always room in this world
for people who live and work squarely
and honestly. If our rule book is God's
Word and if our pattern is God's way
of life then we can be certain that we
will be conquerors. As Christians we
must believe that right is stronger
than wrong and that life can be a suc-
cess.

God and you are unconquerable.
You do not have to be afraid to face
the future, no matter what it might
bring. There is always hope and as-
surance of victory if you walk hand in
hand with Him, going His way. You
will continue to make mistakes. There
will be some ugly blotches on the
record, but there will also be His re-
deeming grace to grant you forgive-
ness.

Another very important factor in
winning the victory is by overcoming
temptations.

Some years ago a group of men
spent a few weeks in a famous resort
in the Canadian Rockies. One day
they thought they would climb one of
the foothills so as to gain a better
view of the highest peaks and the
beautiful scenery that surrounded the
whole mountain range. It was a bit
more of a climb than they had ex-

pected. As they were about half way
up the hillside they met another party
of vacationers coming down. In pass-
ing one of the men said, "Is the climb
worth while?" Without the slightest
hesitation the answer came from one
of the other party, "Yes, Sir! Every-
thing above this level is worth while."

People who are willing to climb
above the many earthly troubles and
temptations will find a life filled with
strength and power greater than any-
one could ever imagine. But you must
venture to the mountain tops of Chris-
tian living. You must make a com-
mitment to Christ to follow Him every
step of the way. Otherwise you will
be led down the crooked pathways of
life which bring worry and dissatis-
faction.

Did you ever see a river which
flowed in a straight line? Probably
not, because rivers from their very
source wind back and forth as they
travel across the countryside through
the earth and through the valleys sur-
rounded by hills. Your life will wind
through the valleys of temptations
and defeat if you always choose to
take the easiest way. But the road
that Christ leads you upon, though
difficult at times to travel, will bring
you to victory, for you will have a
true friend at your side who will go
with you.

Remember, that for the Christian
the Victor's crown is greater than all
the silver and gold in the world. The
winner's reward is an eternity spent
in God's house meeting the Master
face to face and living in the riches
of God's love.

You may choose, accept or reject it.
But if you claim it for your own you
come into possession of the richest gift
you will ever know. The Cross is our
symbol of Victory. We need never
know fear if we trust in it.

S. D. Gorden has expressed the
thought of conquering in the following
lines:

I dare not be defeated
Since Christ, my conquering King,
Has called me to the battle
Which He did surely win;
Come, Lord, and give me courage,
Thy conquering Spirit give,
Make me an overcomer,
In power within me live.

I dare not be defeated,
Just at the set of sun,
When Jesus waits to whisper,
"Well done, beloved, well done!"
Come, Lord, bend from the glory
On me Thy Spirit cast,
Make me an overcomer
A victor to the last.

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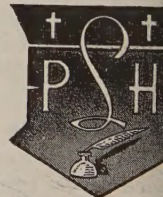


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